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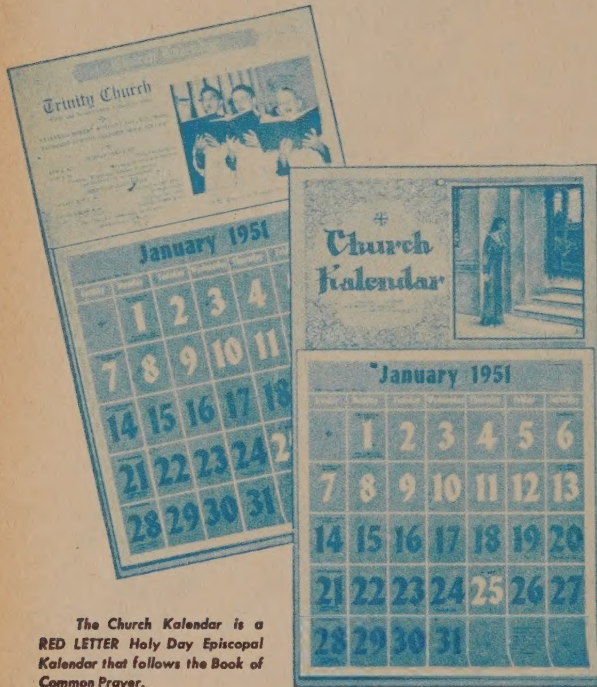
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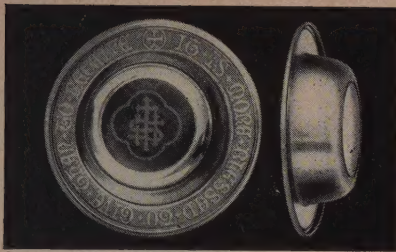
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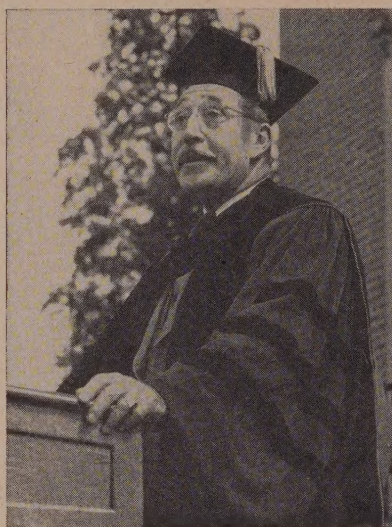


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Vrabel, Adams, Mass.
The Honorable Harold R. Medina

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For from the beginning of the trial of the eleven leaders of the Communist Party in the United States on January 17, 1949, until sentence was passed nine hectic months later, Judge Harold Medina had subjected himself to a daily regime that revolutionized his private life and isolated him almost totally from his friends and, except Mrs. Medina, even from his own family. It also preserved his health and enabled him to end the ordeal of the trial, tired and nerve-wracked, but as robust as ever.

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Continued on page 4



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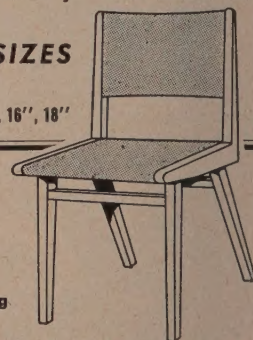
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FORTH

VOL. 115 NO. 9
OCTOBER 1950
Editor WILLIAM E. LEIDT

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THE COVER. Symbolic of Crusade for Freedom, which will take truth behind Iron Curtain, is this ten-ton Freedom Bell, here being unloaded from United States Lines ship. Bell will be shown all over America and then hung in Berlin. For more about Crusade for Freedom, please turn to page 7

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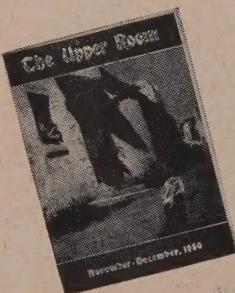
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Check Your Calendar

OCTOBER

- 1 World Communion Sunday
- 3-4 Church Periodical Club Executive Board. Seabury House, Greenwich, Conn.
- 5-9 Woman's Auxiliary Executive Board. Seabury House
- 10-12 National Council. Seabury House
- 15 Youth Sunday
- 18 St. Luke
- 22 World Order Sunday
- 24 United Nations Day
- 28 St. Simon and St. Jude
- 29 Church of the Air. Columbia Network, 10:30-11:00 a.m., E.S.T.
- 31-November 2 Episcopal Parish School Association Conference. Bishop McClaren Foundation, Sycamore, Ill.

NOVEMBER

- 1 All Saints
- 3 World Community Day
- 5-11 Girls' Friendly Society Week
- 7-9 National Convocation on the Church in Town and Country. Columbia, Mo.
- 11 Armistice Day
- 13-16 Biennial Assembly of United Council of Church Women. Cincinnati, Ohio
- 23 Thanksgiving Day
- 28-December 1 Constituting Convention of the National Council of the Churches of Christ in America. Cleveland, Ohio
- 30 St. Andrew

Churchmen... continued

was foreign to his naturally aggressive, explosive temperament. When he was appointed to preside over the communist trial, he vowed that his would not be the fate of the judge in the 1944 mass sedition trial who, after seven months of harassment by defense lawyers, dropped dead of exhaustion.

So for nine months he practically transformed himself into a hermit. And each day in court he calmly matched wits with the lawyers for the defense, scarcely raising his voice in the face of their endless threats, shouting, and goading. With grim patience he waited until after the jury brought in their verdict to cite them for contempt, knowing that to

Continued on page 31



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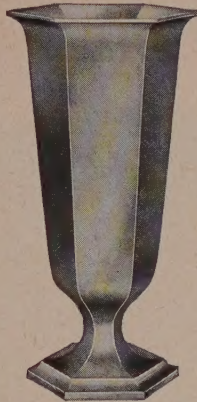
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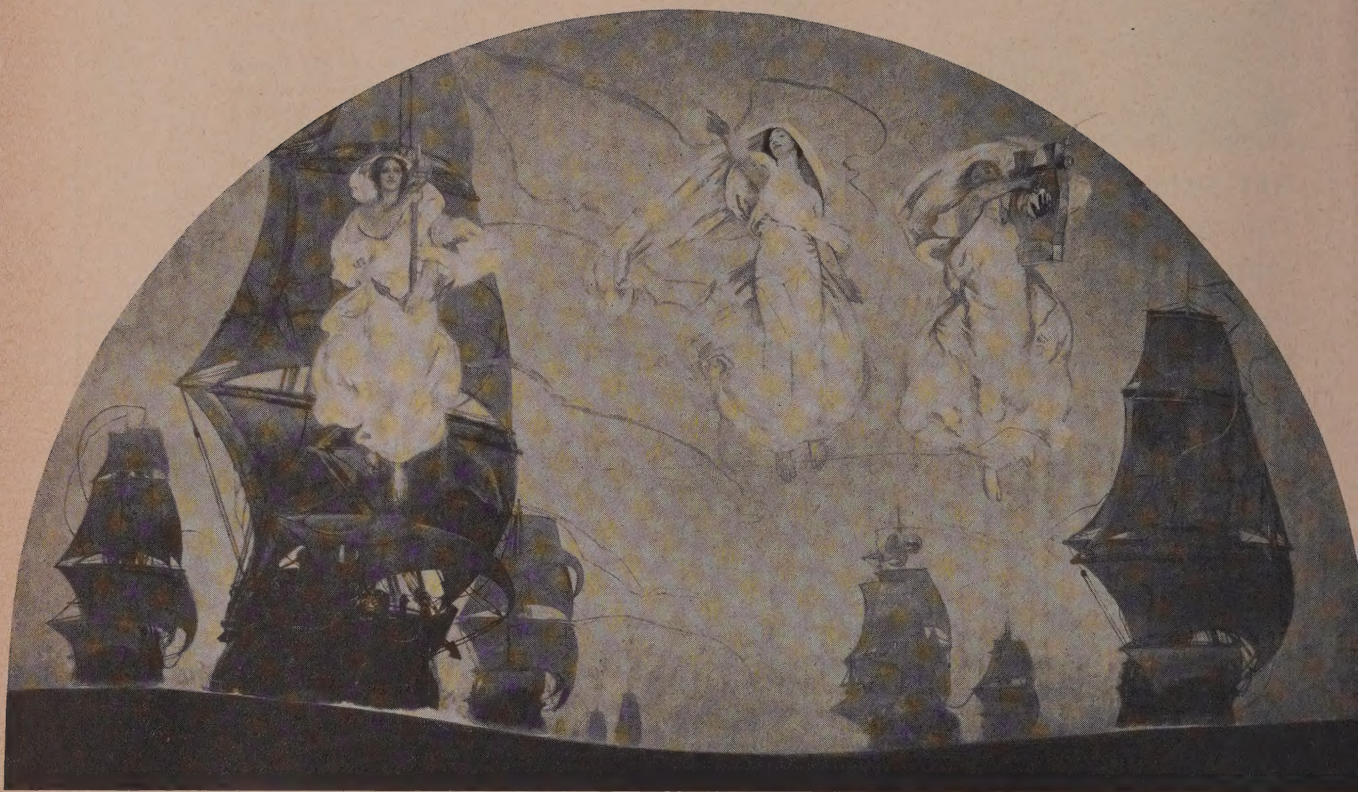
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The Spirit of Religious Liberty Accompanied by Faith and Hope Guiding the Ships of the Early Settlers to the New World is the title of this mural by Edwin Austin Abbey (1852-1911) in the Pennsylvania State Capitol. It is one of the illustrations in "Church and State in the United States" by Anson Phelps Stokes, reviewed by Judge Harold R. Medina on page 16. This mural represents a concept always dominant in American life; a concept underlying the Crusade for Freedom in which all Churchmen will want to participate (see opposite page)

A Call to Christian Action

CHURCHMEN URGED TO PARTICIPATE IN CRUSADE FOR FREEDOM

THE bell of freedom will ring again on October 24 in Berlin, Germany, under the very shadow of the Iron Curtain. And in the months to come its clear peal will echo and re-echo over the entire world, through nations now enjoying the blessings of freedom, through nations where only slavery and tyranny reign. Millions of American citizens, realizing that those who love liberty must be prepared to stand firm in its defense, have joined together to combat the forces of communism with the weapons of truth.

To this end, the Crusade for Freedom has been inaugurated, dedicated to informing the people of the world, especially those behind the Iron Curtain, about America and the cause of freedom, about the essential decency and fairness of democracy, about the ideals we cherish, and our aspirations for peace.

The first note in the campaign was struck by Gen. Dwight D. Eisenhower in a speech on Labor Day. He called for Americans everywhere to avail themselves of this opportunity to counter the propaganda assaults of those who would destroy us and our way of life. This is a campaign, he said, to "fight the big lie with the big truth."

Heretofore the men and women in the Soviet sphere have heard only one side of the story, the calculated lies hurled at them every day from every newspaper and radio controlled by the communists. To get the case for freedom before these people, a voice is needed, representing all lovers of freedom, a voice that is unafraid, that can bring hope to those who now know only oppression and fear.

One private radio station, Radio Free Europe, now broadcasts daily from Western Germany to the prisoner peoples of communist-dominated Eastern Europe, the only non-governmental station telling democracy's story behind the Iron Curtain. The Crusade for Freedom will provide for the expansion of Radio Free Europe into a powerful network of stations with but one purpose—to tell the truth. Contributions, large or small, made during the campaign, will be used to finance the venture.

Each individual American citizen has a definite part to play in this crusade to lift the Iron Curtain everywhere. All will have the opportunity to sign a Declaration of Freedom, reaffirming their faith in freedom and their belief in the dignity of the individual who derives his right to freedom from God.

Each signer will pledge to resist aggression and tyranny wherever they appear on the earth. The scroll will be a blow struck for liberty, attesting to all the people of the world America's unity of purpose in upholding

the cause of freedom and human decency.

Scrolls for signatures will be available in numerous city centers. And they also will be placed in the vestibules of churches so that members may sign as Christians rather than as individual citizens.

For the Crusade for Freedom is essentially a Christian movement, part of a war for men's souls, waged against the fanatic evangelistic forces of atheistic communism. To win this war, the Christian world must unite in militant action.

Many prominent Churchmen are leaders in this movement. The Rt. Rev. Henry Knox Sherrill, D.D., Presiding Bishop, is a member of the National Committee for a Free Europe, sponsors of the Crusade. Other sponsors include the Rt. Rev. Stephen F. Bayne, Bishop of Olympia, Charles P. Taft, Virginia C. Gildersleeve, and Cordell Hull. Robert D. Jordan, Director of the Department of Promotion of the National Council, has accepted leadership of the Church participation program.

The millions of signatures gathered from all parts of the United States will be enshrined permanently in the base of a magnificent ten-ton bronze Freedom Bell, symbol of the Crusade. Upon the bell's rim is inscribed: *That this world, under God, shall have a new birth of freedom.*

Following a tour of twenty-one American cities, the bell will be taken to Berlin. There on United Nations Day, October 24, it will ring out its message of freedom to all the world. And as it peals over Berlin, bells in every part of the earth will ring their answering echo, resounding loudly in the call to freedom.





All photos by RNS
SECRETARY of World Council's commission on women is Sarah Chakko, president of Isabella Thoburn College, Lucknow, India

MEETING in a period of world crisis, during days fraught with tension, the Central Committee of the World Council of Churches at its Toronto sessions this past summer demonstrated the virility of the ecumenical movement. This was evidenced in the tone of the meeting which repeated in spirit the declaration, *We intend to stay together*, made at the World Council's first meeting in Amsterdam, while it took action on such matters of world import as the Korean situation, the Stockholm Appeal, racial discrimination, religious liberty, and refugees.

There is every evidence that in the two years since the Amsterdam Assembly (FORTH, December, 1948, page 12), the Central Committee has grown to full stature. Functioning as an administrative body between world assemblies which meet once in five years, the relationship of the Central Committee to the World Council is not unlike the relationship of the National Council to General Convention.

This third annual meeting held at Emmanuel College, a United Church of Canada theological school connected with Victoria University, Toronto, July 8-15, heard reports and recommendations from ten of the principal departments and commissions concerned with faith and

order, international affairs, evangelism, study, inter-Church aid and service to refugees, youth, the life and work of women in the Church, the Ecumenical Institute, the *Ecumenical Review*, and the ecumenical history.

Perhaps the most significant report, certainly the most spirited discussion, had to do with defining more clearly and definitely what the World Council is and is not. The chairman of the Central Committee, the Rt. Rev. G. K. A. Bell, Bishop of Chichester, said in a radio broadcast, "The World Council of Churches . . . is a fellowship, not a superchurch. Each one of the Churches retains its own doctrine, government, ministry, and forms of worship. But here for the first time we have the Orthodox Churches, and other Eastern Churches, and the Protestant, Anglican, and Old Catholic Churches of the West, all coöperating to facilitate common action, common study, united Christian witness, and mutual support in the task of evangelism."

Religious Freedom M

WORLD COUNCIL IN TORONTO MEETING

These words suggest the trend of the report which was received, after four revisions, under the title, *The Church, the Churches, and the World Council of Churches*. Other clearly stated points are:

The purpose of the World Council is not to negotiate unions between Churches.

The World Council cannot and should not be based on any one particular conception of the Church.

Membership in the World Council does not imply that a Church treats its own conception of the Church as merely relative.

Membership does not imply the acceptance of a specific doctrine concerning the nature of Church unity.

This much-needed statement will now be submitted to the member Churches for study and comment.

Neither design nor accident, but the world situation caused the Central Committee to give the largest share of its time to matters brought to it by the Commission of the Churches on International Affairs, a joint agency of the World Council



ADMINISTRATIVE powers of World Council are delegated to Central Committee. Toronto meeting acted on Korean situation, refugees, religious liberty, and race relations

t Be Granted Others

SO CONSIDERS KOREAN SITUATION

and the International Missionary Council.

Based on the request made a year ago, the commission presented a thirty-six page, country by country report on religious liberty in countries dominated by religious majorities. Applying the standards proclaimed by the Amsterdam Assembly, the report stated that violations were not alone in countries under Soviet control, but also in nations where Roman Catholics, Mohammedans, Protestants, or Orthodox believers predominate.

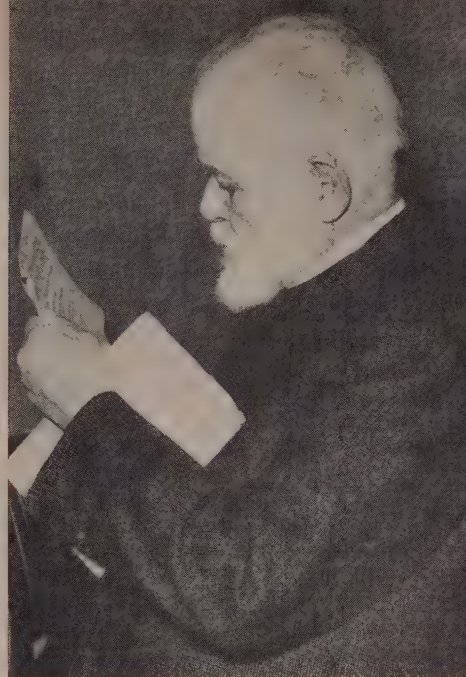
The director of the commission, Dr. O. Frederick Nolde, declared "it is axiomatic that the freedom which we claim for ourselves must be granted to others," and stressed the need for action by the Churches on the one hand and by intergovernmental agencies such as the United Nations on the other.

Action taken by the Central Committee encourages the development of a comprehensive and coördinated national and international program to promote religious freedom for all.

Two of the matters presented by the commission were first discussed in closed session. One was the report of another requested year-long study of the Churches' relation to the racial situation. This was carried on under the direction of Ernest J. Bingle, editor of the World Dominion Press of London. The action taken was to reaffirm the Council's stand against racial discrimination and to authorize the sending of an interracial ecumenical delegation to consult with the Dutch Reformed Churches of South Africa pending an invitation from the South African Churches.

The other was concerned with the situation in Korea emphasized for the committee by a communication from Korean Christians.

By a nearly unanimous vote, the Central Committee adopted a statement on the Korean Situation and World Order. The statement commends the United Nations for prompt police action, condemns the use of atomic and bacteriological weapons and obliteration bombing,



METROPOLITAN Germanos of Greek Orthodox Church is one of six co-presidents of World Council. Three attended meeting

and denounces the Stockholm Appeal as a strategy of propaganda rather than a genuine peace proposal. The two dissenting votes were based on grounds of belief against the key paragraph, the argument being that the conflict in Korea was one of war.

Interchurch Aid and Service to Refugees is the new name of the former Department of Reconstruction now merging with the work being done in Europe by Church World Service. Calling the situation "a judgment upon our whole society," the report states that aid is still needed for more than ten million expellees in Europe. In addition, help was pledged to the Near East, China, India, Pakistan, and Korea.

Miss Sarah Chakko, reporting for the Commission on the Life and Work of Women in the Church, said the next phase of their study would be on man-woman relationship in the light of Biblical teaching. From the Youth Department came the announcement that seven hundred young people were participating in summer work camps in Europe and the Far East. The Rev. H. P. Van Dusen of Union Theological Seminary, New York City, announced the subjects of the Study Department as the Bible and the Church's Mes-

Continued on page 30



ECUMENICAL SERVICE brings together Protestants, Anglicans, Old Catholics, Orthodox and others. Delegates from eighteen countries walked together in procession



Everyone Says,

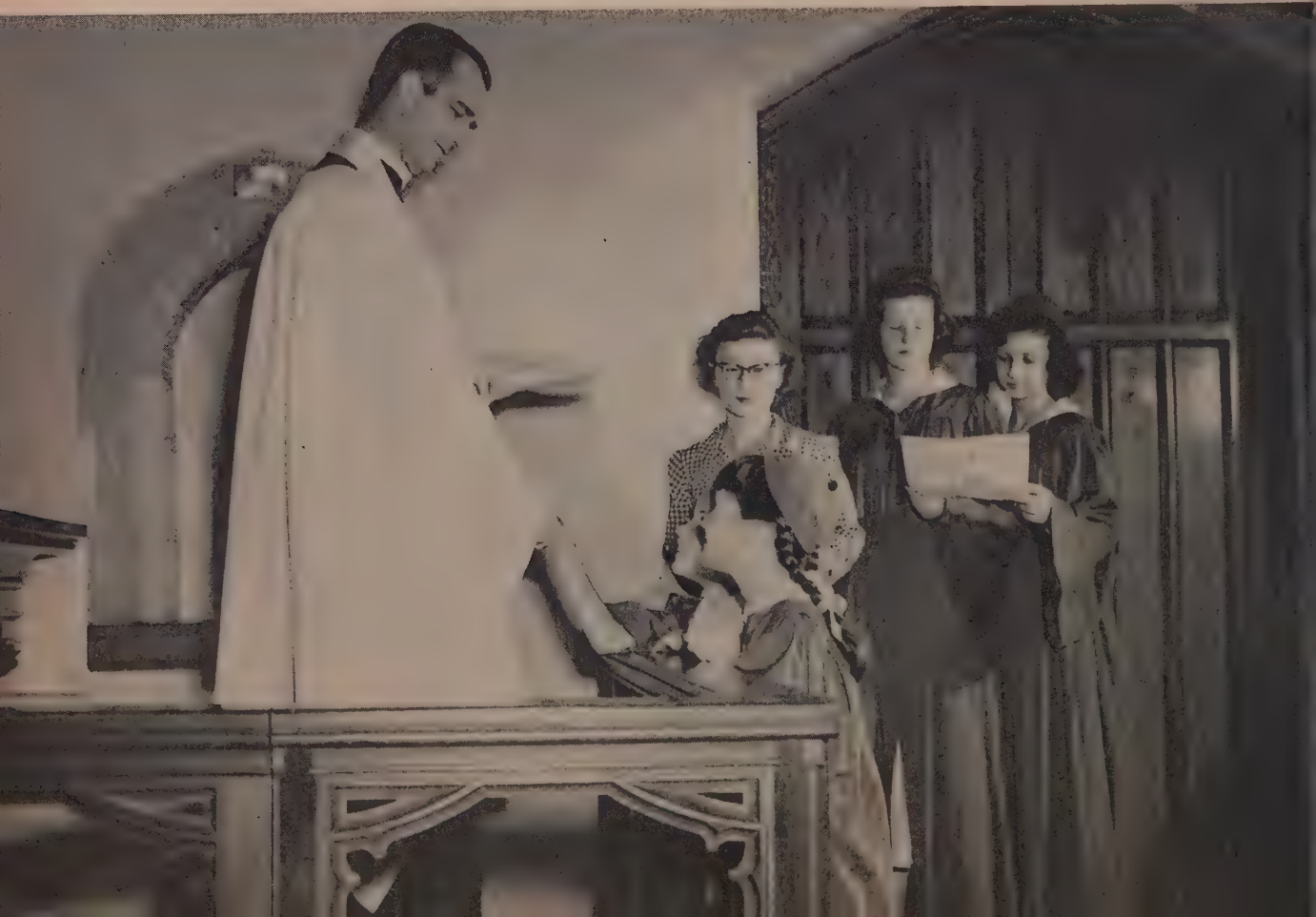
SEVENTY-FIVE YEAR OL



MAKING mission study come alive is Girls' Friendly Society specialty. Here members run Japanese lantern race

ACTIVITY is program key in GFS, Church organization for girls. Here presents are wrapped for Displaced Person living in GFS trailer

Though GFS welcomes girls of every race and creed, Church's worship is center of its life. Every new member is admitted at altar



he GFS--That's Neat!

LS' ORGANIZATION IS CHURCHWIDE

● By MARGARET B. FERREIRA ●

RED ribbons and turquoise ones, gold bands and deep blue; forty girls and twice forty questions. It is achievement award afternoon for the Junior Girls' Friendly Society at Grace Church. These awards have been earned at other afternoon meetings. Today Phyllis receives her red ribbon for planning the hike; Gail, turquoise for leading the worship service; Donna, an orange one for finishing the tray favors for the crippled children's hospital. All the girls have green ribbons for waiting on table at the parish dinner, just as the month before all earned them for painting the chairs for the Sunday nursery class.

There is much discussion with the leader as to whether all have been "friendly girls," for it is not enough to be a leader in creative dramatics unless one cooperated as well. "Social responsibility to the group" is not easily defined, but very easily understood by seven- to fourteen-year-olds.

It is fun to earn bright ribbons. Many Junior Girls' Friendly Society branches, those girls from seven to fourteen, have adopted this non-competitive award system. It gives tangible recognition for what all GFS branches have been achieving for many years.

Learning through Doing

Because it is fun (and valuable training, but who mentions that!) to do things, GFS programs are built around activity. Girls learn to understand themselves and others through their own discussions, creative dramatics, visual aids. Missions come alive through games, prayers

written for their own services, and letters to foreign pen pals.

The Girls' Friendly Society is the weekday work group organization for girls within the Episcopal Church. It is the oldest national girls' organization in the United States. Within two years of its seventy-fifth anniversary, it is almost twice as old as the Girl Scouts or the Camp Fire Girls.

When Elizabeth Mason Edson, the daughter of the rector at St. Anne's, Lowell, Mass., first organized the GFS in this country, she followed very closely the pattern of the English society of the same name, founded two years before. There its primary purpose was to help the girls who had left the protection of their own homes to enter domestic service. In this country, Miss Edson saw girls for the first time going into the mills of New England. The Friendly, as it was soon affectionately called, became the social center and the religious safeguard for these pioneer young business women of America.

Emphasis on Teen-Agers

But the Girls' Friendly Society changed its emphasis with changing conditions. Soon it became the organization for all young women; not only the working girl. Then, as the farsighted leaders realized the need for work with younger girls, it became primarily a society for the teen-ager, the normal girl, the underprivileged, and the overprivileged alike. Now at twenty-one, GFSers cease to be members and go into the adult women's work of the Church, or they may become GFS sponsors with a responsibility toward younger girls.

The GFS still is concerned with the teen-ager; but true to its tradition of enlarging as the need grows,

today it has twice as many members under fourteen. These little girls from seven to fourteen for many years have been the forgotten youngsters in the parish. True, the Brownie Scouts or Camp Fire Blue Birds have remembered them . . . and incidentally, used many of the GFS program materials. But while these societies are excellent, and often meet in the church, their loyalty is to themselves since they are not Church-centered.

That is why the GFS has something unique to offer. It is the group in and of the Church. Its purpose always has been to develop girls, not only physically and socially and mentally, but spiritually as well. The GFS is open to all girls, of all communions, creeds, or races. There are branches of Negro or Japanese-American girls, branches on Indian reservations, in Puerto Rico, Cuba, indeed, wherever the Church has gone. There also are groups where all these girls meet together as friends, regardless of race.

For Girls of All Creeds

GFS leaders always are communicants of the Episcopal Church, but members come from many creeds or none: Presbyterian, Baptist, Congregational, Roman, Jewish, Buddhist. But the GFS is centered in the Episcopal Church, and trains girls in worship, in missions, and in Christian character. It does what no secular club can do.

Its leaders have been women of vision. Miss Helen C. C. Brent and Mrs. Malcolm E. Peabody are among the recent presidents. Mrs. Eleanor Roosevelt at one time was honorary president and has written a foreword to the new program for teen-agers. Mrs. Henry Knox Sherrill is now honorary president; but she was an active working leader in the GFS in Massachusetts long before she and the Presiding Bishop moved to New York.

Mrs. Elwood L. Haines, wife of the former Bishop of Iowa, is the present executive secretary. Aside from the very small national staff, all leaders are volunteers. Their most important qualification is that they like and understand girls. The national society helps them to learn the newest techniques and group work prac-

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● MARGARET B. FERREIRA is Editor and Program Adviser for the Girls' Friendly Society.

He Couldn't Ring 789 Bells, But He Reached the People

● By the Rev. S. C. VERN BOWMAN ●

A TRANS-CONTINENTAL telephone call from staid and proper Boston to wild and woolly Texas began it. The call was from the Rev. John T. Golding, rector of the Church of the Redeemer, Chestnut Hill, Mass. The rector and vestry had just been invited by the Massachusetts Council of Churches to minister to the Protestant families in John Hancock Village, a model housing development two miles south of the parish.

The receiver of the call was the Rev. S. C. Vern Bowman, missionary to the Diocese of Dallas and vicar of St. David's Church, Garland, Texas.

The message was: Would Mr. Bowman be interested in starting a new

venture for Christ in the shadow of Bunker Hill instead of the shadow of the Alamo? After two months of planning and a trip from Dallas to Boston, the answer was "Yes."

John Hancock Village, a model village finished early in 1949, is owned and operated by the life insurance company of the same name. It comprises 789 garden apartments ranging in size from three and one-half to six rooms; a modern shopping center complete with movie house and medical clinic; an outdoor recreation center comprising tennis courts and five completely equipped playgrounds; three parking garages and approximately 788 television sets, owned by the tenants!

Hancock Village is an artificial community of young married couples, with a baby carriage on every doorstep and an automobile parked in front of every house. It is a highly transient community. In general the tenants do not plan to make the

Village their permanent home. Many of them are GIs studying at one of the many universities or hospitals in the metropolitan area. Other factors are the large and increasing number of preschool children, for whom many of the homes are too small, and the common grounds unsuitable for the control of young children, desired by many parents.

A majority of the Village families are non-Roman, and a majority of these are Episcopalians. But there is no Protestant church within two miles. The West Roxbury churches, nearest to the Village, have shown admirable concern for the spiritual ministry to the residents. But none of these churches achieved much success in obtaining regular attendance or church membership from these people.

The greatest measure of success up to the time of the invitation by the Massachusetts Council of Churches was achieved by the Church of the Redeemer, Chestnut Hill. This was due, perhaps, partly to the fact that many second generation parishioners of the Church of the Redeemer live in the Village, and partly because it is "in-town" from the Village, and people seem to gravitate towards the city when they start looking for a place to go.

After studying these and other conditions pertaining to the problem, an invitation was extended to the Church of the Redeemer by the council, asking it to "conduct a

● The Rev. S. C. VERN BOWMAN is associate rector of the Church of the Redeemer, Chestnut Hill, Mass., in charge of the ministry in John Hancock Village.



Casper Ranger III



Casper Ranger III

PRIEST in charge of work in Village is the Rev. S. C. Vern Bowman, here talking to young mothers in playground

INCORPORATING Villagers, mainly young married couples, into active life of Church is task of nearby Church of Redeemer, Chestnut Hill

Church School in or near the Village and assign a clergyman to minister intensively to the Village."

The invitation was handed to the rector and vestry in June, 1949. Mr. Bowman and his family arrived from Texas in October and settled in one of the Village apartments, to start work as a part of the community. The first task was getting acquainted. To push 789 doorbells was too time-consuming. Instead, Mr. Bowman located one interested family in each of the thirty-two courts. It took just a few evenings for a committee headed by three young men of the Village to find out who the Protestant families were. Then Mr. Bowman began an intensive campaign of pastoral calling, well armed with calling cards stating the fact that the parish was ministering to Hancock Village at the "invitation of the Massachusetts Council of Churches."

There were other angles to be pursued, and the Church School had to be started. So a carefully prepared letter with a questionnaire went out to nearly five hundred families:

"Are you interested?"

"Do you want your child in a Church School?"

"Will you help?"

The response was most encouraging. Three per cent response to a mailing campaign is considered good, so the experts say. The response in this case was thirty per cent. The answers were:

"We want an interdenominational



By A. F. Lydiard

Church is serving majority of three thousand residents in John Hancock Village, Mass.

Church School for our pre-school children."

"We need help with the baby-sitting problem."

"We would be interested in an adult program."

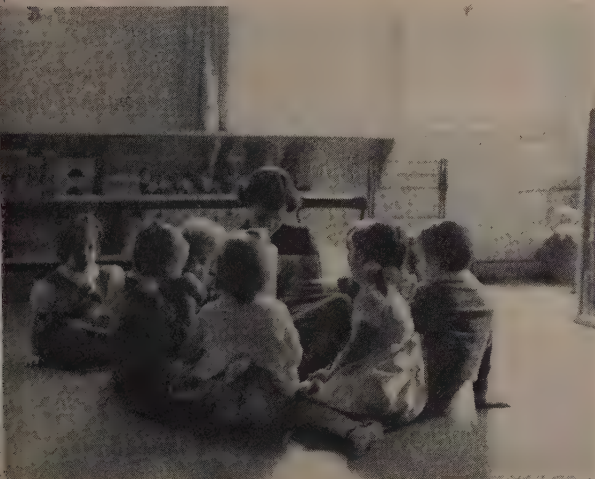
"We would like something of a recreational nature."

Here was something to go on. Here were the expressed needs of the people, not the superimposed ideas of those charged with the task of ministration.

The Church School came first. There was no proper place in the

Village itself, so the Chestnut Hill Nursery School was rented. The first Sunday, more than thirty pre-school tots appeared. In a few months the number had grown to more than fifty, all under five. Those over that age were invited to join the regular classes of the Church School at the Church of the Redeemer. Both schools are directed by Judith Ragsdale, director of Christian education for the parish; both schools employ professionally trained teachers. Small classes are the norm, and positive

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Casper Ranger III

AT REQUEST of Massachusetts Council of Churches, Church undertook work, including Church School for Village



Casper Ranger III

INSTRUCTION for children, parents' discussion groups, recreation, baby-sitting are among varied aspects of Church's ministry in Village

Everything

STUDENTS VI



St. Andrew's, only church in Havasupai Canyon, was scene of college student conference

HAVASUPAI Indians and college students knelt together at the altar of St. Andrew's Mission Chapel in Havasupai Canyon, as Episcopal students from the University of Arizona, Tucson, from Phoenix College, Tempe, gathered on one of the Church's mission frontiers for their first annual conference.

Met by Havasupai Indians with saddle and pack horses, the conference group wound its way down the steep trail from the rim to the floor of the canyon, then along between high red cliffs to clear running water, and finally to the orchards and farms at Supai.

A few hardy souls hiked the eight miles down. But when, twenty-four strong, they were all assembled in the place which has been a legend for its remoteness and isolation, they

saw a changing world, and they saw, too, the Church working on the moving edge between old and new.

Each day after early Communion in the chapel, they had classes on problems in Christian belief and

action, conducted by the Rev. Donald B. Robinson of Phoenix and by the Rev. John W. Ellison, chaplain to the Episcopal students at the University of Arizona. These classes were held out of doors, with a view of orchards and towering cliffs.

The students could watch the Indians going back and forth to see Laetitia Viele, the resident missionary, who fits so comfortably and essentially into the life of the community. Since there is no government nurse stationed in the canyon, she runs the dispensary for the Indian Agency and handles the job of community health care.

In one supper-time conversation with the visiting students, she told them of the good terms on which she is accepted by the medicine men, who hold ceremonies of rattle-accompanied songs for the healing of the sick. Once when she went to attend a little girl with pneumonia, the medicine man stopped his chant to allow her to take the child's temperature and later lent his watch to the mother so that she could administer sulfa every three hours as directed.



Cake mix and legal terms are familiar to canyon residents, in spite of their isolation

● FRANCES GILLMOR, a member of the faculty of the University of Arizona, attended this year's conference held at Havasupai Canyon.

Including the Best

BAL COUNCIL IN HAVASUPAI CHAPEL

By FRANCES GILLMOR

Evening Prayer was held each night in the chapel, and the Rev. Morton T. Kelsey, Canon of Trinity Cathedral, Phoenix, gave meditations on prayer and the devotional life. Again a few of the Havasupais were always in attendance, and curious children peeked through the windows.

"They've got to get their education some way," one of the conference members remarked cheerily. Some day they would be communicants of St. Andrew's.

Afternoons were left for exploring. The students rode horseback, hiked, and swam. Camera fans revelled in the rock formations and the waterfalls. One girl majoring in elementary education took an interest in the one-room school, learned that teachers willing to come to such a remote spot were hard to find, and dreamed of coming back herself when she had her degree.

The exploring showed all the conference members the way modern

concerns were coming to Supai. One of them found out about them from an old woman stirring beans over a little fire in her yard.

"I felt like the inexperienced one," she said. "My Havasupai hostess had been to the Indian hospital in Albuquerque for an operation and had been given intravenous feeding afterward. We talked about operations. I never had had one.

"A young man came and joined us. He had been a mechanic in the Air Force and had been in the Philippines and on Guam and Saipan. I never had been off the North American continent.

"Some young women went by carrying their babies on baby boards. They talked in Havasupai for a minute to the woman who was stirring her beans. When they had gone she explained that they were on their way to play cards. I didn't dare ask what game they played. I was afraid it might be canasta; and I hadn't learned canasta.

"Then we got on recipes. My Havasupai friend was interested in knowing how we fed such a large group. There, at last, I was on sure



HOPING to be their teacher some day, Bobbie Stuart makes friends with children

ground. I told her that we had committees, so that each person worked on two meals.

"Everything had been planned for us before we left by Mary Adele Wood of the University of Arizona home economics faculty, who had given us our grocery list, our menus for each meal, and our recipes. We had packed groceries as well as our bed rolls in on packhorses.

"How did the eggs ride?" asked the young man. Evidently all the Indians had been worried! I told them that the eggs had arrived at the foot of the trail without a single crack.

"And I told them that we were cooking. My hostess was interested especially in the fact that we made chocolate cake from a cake mix.

"If you have a box left I'd like to see it," she said. "Then I can buy some when someone goes out of the canyon to a bigger trading post."

"You'll need an oven," I said doubtfully; "maybe a Dutch oven would work."

"Oh, I have an oil stove in the house. It has an oven," she replied, stirring her beans over the little fire in her yard."

The Havasupai have to ride the cliff trails to get down to their little village. They have to carry every bit



Allen C. Reed

Fastest way into canyon is helicopter; conference members rode down on horseback

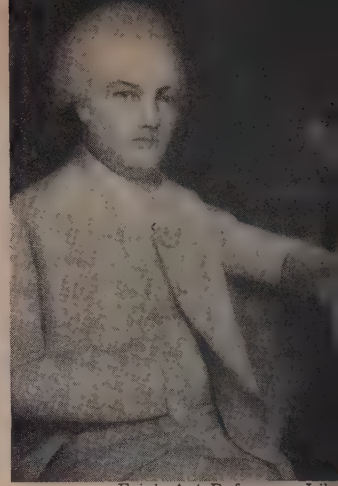
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Heustis Cook, Richmond



Maryland Historical Society



Frick Art Reference Libr



RNS

GROWTH of separation of Church and State and of religious toleration is shown in these pictures, taken from three-volume study by Anson Phelps Stokes, "Church and State in the United States." At left is Jamestown church where Church of England was established in colony. Above are Cecil Calvert granting religious freedom to Maryland; Charles Pinckney, proposer of Constitution's religious freedom clause, and deputy to General Convention that framed Episcopal Church's constitution; and Mrs. Harper Sibley, president of United Council of Church Women, talking to Mrs. Mary McLeod Bethune, founder and president of National Council of Negro Women

IN these troubled times it is very natural that much should be said and written about the American way of life which we are struggling so hard to preserve. Unfortunately, a good deal of cheap twaddle is foisted on the public by those who have no more than a superficial knowledge of this most important subject. But *Church and State in the United States* by Anson Phelps Stokes (New York, Harpers, \$25) is three solid volumes in which is distilled the pure essence of a feature of our civilization and culture which is not only one of our most precious heritages but also a completely unique development in world history.

● *The Honorable* HAROLD R. MEDINA is U. S. District Court judge for Southern District of New York. For more information, please see page 2.

Study of Church and

JUDGE MEDINA EVALUATES BC

● By the Hon.

The separation of Church and State, freedom of worship and freedom of conscience in all matters relating to religion are indeed an integral part of the American way of life; and Dr. Stokes has brought to bear in this seemingly definitive and surely most significant treatment of the subject his unexampled scholarship and a sympathetic and understanding heart, combined with many years of practical experience in co-operative efforts on the part of the

principal faiths in America to bring about the adjustments necessary to make our system work.

Viewed in the large, Dr. Stokes has demonstrated beyond possibility of reasonable debate that this feature of American life is a gradual, almost imperceptible growth, the sort of edifice of the most satisfactory and enduring character. With meticulous care he traces the sources and influ-



Yale University & Barden's Inc.



RNS



RNS



Office of Chief of Chaplains, War Department

LEADERS in Church and State work constantly for freedom and toleration. Horace Mann (above, left), leader in development of public school system, sought to free schools from Church connection, but allowed pupils to have Bible study without comment. Today, such methods as Church School trailer, parked just off school grounds in Fort Wayne, Indiana, are used to bring Christianity to children. Interfaith relations are increasingly good, as shown in meeting (center) between Roman Catholic, Episcopal (the Rt. Rev. G. Ashton Oldham, Bishop of Albany, is in center), and Jewish leaders; and in use of hundreds of interfaith chapels by Armed Forces (right)

State Has Vast Scope

N AMERICAN RELIGIOUS LIFE

D R. MEDINA

ences, however remote, which prepared the soil. From England, from Holland, and from all parts of the European scene and elsewhere these diverse and conflicting ideas and systems were brought here by the multitudes who sought to escape what seemed to them to be the intolerable burdens imposed, sometimes by tithes or taxes and oppression of one kind or another, and

sometimes because of an established Church or religion, operating under the laws and auspices of the State.

Many were the seeds of freedom sown in this fertile soil in the colonial period by men of every faith. Indeed, it is hard to overestimate the value of this work in the field of historical research and interpretation. Bit by bit the growth is traced and the story told of those stalwarts among the founding fathers who debated and painstakingly formulated

the principles which, as it now seems, inevitably became part of our fundamental law. Despite the thoroughness with which the task is done and the numerous quotations, the story is a fascinating one and it is hard to put the book down.

In chronological order, each event, each controversy in this complicated and never-ending struggle for freedom is detailed and discussed, all in an objective, detached, and temperate fashion. The author seems to sympathize with those on either side of every dispute; but the emphasis at all times is on the progress toward the goal of freedom. Not freedom for some at the expense of others, but freedom for all, despite the stresses and strains, and the conflicts and controversies which, due in part

Continued on next page

Church and State continued

to "the wild profusion of religious groups in this country," have sorely tried the statesmanship of those called upon to make the necessary adjustments.

To many if not most readers the most interesting part of this work is that devoted to present day problems. Every one of these that the most extended research could unearth is discussed with frankness and strict impartiality. One cannot fail to be impressed by the large number of these problems and the increasing efforts of the responsible leaders of the principal faiths to resolve them in a sensible and practical manner. The reading of the Bible or the singing of hymns in the public schools, the books to be selected and placed on the shelves of public libraries, the teaching of religion and ethics in State universities, chapel attendance, and compulsory flag salute, transportation for pupils attending parochial schools, the wearing of a religious habit by teachers while engaged in the performance of their duties, diplomatic representation at the Vatican, chaplains in the Armed Forces, Christmas exercises in public schools, the use of public school buildings for religious meetings, Sunday Schools, or other religious purposes, and a host of other issues are treated, with an exhaustive recital of the pros and cons, the large number of court decisions interpreting various relevant statutes and constitutional provisions, and valuable comment by the author. The mere documentation contained in the text and in the footnotes represents a herculean task, as the literature bearing on the subject is sufficiently extensive and diverse to fill a good-sized library.

Thoughtfully Edited

The editorial work is surpassingly fine. The dates of birth and death of the vast number of individuals mentioned are given in parentheses immediately after each name; the distraction of footnotes is avoided by placing them at the end of each volume; and everything possible is done to meet the requirements of the

most discriminating and fastidious reader.

Much of the historical material should be made required reading for every person with any sense of civic duty and responsibility. There are few who can recall, if they ever knew, the precise wording of the First and Fourteenth Amendments of the United States Constitution or even the general tenor of the legislation on the subject in their own State. And he would be a stern and uncompromising sectarian of the most militant stamp who could read these pages without a sense of pride in what has been accomplished in this difficult field by the application of traditional American principles, as developed in our own particular brand of democracy.

A Challenge to Christians

Running throughout, the thoughtful reader will find a most disquieting undertone and a challenge. Dr. Stokes remarks upon "the enormous development of science in recent years as a dominant consideration in life" and "a momentous change from religiously controlled to politically controlled teaching for the mass of youth." He notes that in the minds of many this transfer involves "not only public neutrality in the whole field of religion but also public indifference." The deterioration of morals and surrender to materialism and selfishness are manifest everywhere. What can be done about this?

Clearly no answer is to be found in changes and adjustments in the curricula of the public schools. The study of the Bible as literature, courses on comparative religions and the history of religion in institutions of higher learning and so on doubtless have cultural and general educational value, but the fact remains that, under American laws, religion cannot be taught in schools maintained at public expense.

No device or indirection, however ingeniously contrived, is likely to pass muster with the courts unless it is so innocuous as to accomplish little or nothing in the way of spiritual training and guidance. No firm be-

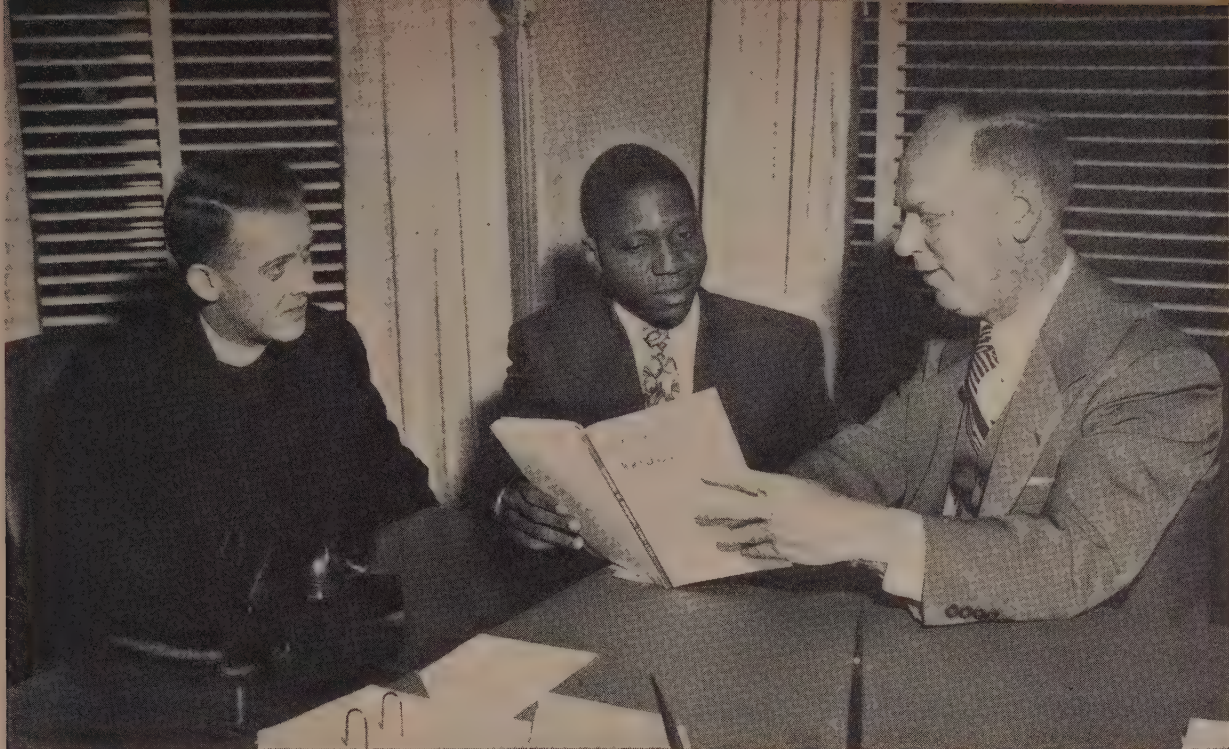
liever in Christianity could possibly be convinced that anything short of a deep and abiding faith in Christ and in His teachings will suffice to meet the forces of evil which now and always beset the sons of Adam. The challenge is not to the schools but to the home, the Sunday School, and above all to the Church.

Routine religious instruction amounts to little or nothing. It is often no more than a gesture, and the neglect by many if not most parents of their responsibilities is little short of a public scandal.

But it is not the task of Dr. Stokes to tell us how to meet this challenge. Indeed, he does no more than suggest it in the course of a work designed to constitute "a new approach to the influence of religion and the churches on American life in the past and present scene." And it is worthy of remark that the Supreme Court has proceeded over the years with extreme caution lest the pressure of some decision against long established custom in particular localities might have untoward and avoidable repercussions. The line of demarcation between State and Federal powers is still vague and unmarked; the questions which must some day be decided are legion. But the trend is unmistakable.

A Permanent Source Work

Within the limits of the space allotted to a review of this character it is impossible to give adequate expression to the scope of "this permanent source work." Accordingly, it seems not out of place to conclude with the description appearing on the title page: *A Historical Survey, Source Book, and Interpretation of Documents and Events Showing the Growth of Religious Freedom under the Friendly Constitutional Separation of Church and State, and the Resulting Influence of Religion in All Major Phases of National Development; also a Study of the Status of Churches including Synagogues and Other Religious Groups under Federal and State Constitutions, Statutes, and Judicial Decisions; Authoritative Opinions of Courts, Church Bodies, Statesmen, Religious Leaders, and Publicists on Matters at Issue; and a Discussion of Contemporary Problems of Adjustment.*



Augustine Jalla discusses courses at University of Bridgeport with his sponsor, Rev. Ralph Milligan, and with university's vice president

Chief's Son Comes to America

AUGUSTINE JALLA BEGINS STUDIES AT UNIVERSITY OF BRIDGEPORT

THE tall, stalwart young man standing in the vestibule of St. John's Church, Bridgeport, Conn., after the eleven o'clock service on June 4, smiled shyly at first as he shook hands with one after another of the congregation filing past him.

But presently his shoulders relaxed ever so slightly and the uncertain smile broadened into a deep grin. For friendly faces smiled back at him; friendly voices welcomed him to the parish and the community. The people of Bridgeport plainly were delighted with the prospect of having Augustine Jalla among them.

And Augustine Jalla was delighted, too. This was America as he had dreamed of it during all those years when he was just another barefoot little Liberian boy trudging to the mission school. This was the America he longed to learn from and about, the knowledge of which he

wanted to take back to his own people.

There still was much he did not know or understand, but now he was secure in the realization that his newfound friends always would be on hand to guide and counsel. His step was light as he left the church.

It hardly seemed possible that only a year before he had left the mud huts and primitive life of his home far in the interior of the Republic of Liberia, West Africa, to come to the United States for completion of his education. This action was almost without precedent for one of his background. But it was no accident. Augustine Jalla is the fruit of a vine zealously cultivated by the Order of the Holy Cross in their mission in Bolahun, Liberia.

He first was brought to the mission school by his father, a powerful tribal chief with unusually progres-

sive ideas about education. The boy's keen mind, his ready grasp of knowledge and hungry curiosity for more, soon put him at the head of his class.

When he graduated from the mission's elementary school about five years ago, his work had been so excellent that his father sent him to high school in the coastal city of Monrovia, capital of Liberia—two weeks from the mission, as the native walks.

There his outstanding scholastic record won for him, upon graduation, a coveted government scholarship for four years' study abroad. And Augustine Jalla has the distinction of being the only Liberian from the interior ever to be awarded money for study.

This scholarship, however, made no provision for travel—and the education Augustine wanted was some

Continued on page 29

Selectec

CHUR



TOPFLIGHT school of military strategy for Army officers is at Fort Leavenworth, Kans., where Church is continuing long and colorful ministry to men and their families



DISPLACED PERSONS of Church are men in Army, for whom post chapel (above) provides full parish life. Below, chaplain, Lt. Col. Kenneth M. Sowers, shows plaque commemorating former chaplain. First chaplains shared dangers of pioneer life with Army



IF G.I. Joe could be paratrooped today into Ft. Leavenworth, Kans., he immediately would become "salute-happy." And if he should be so unfortunate as to wander into the vicinity of the large, yellow building in the center of the post at five o'clock in the afternoon, he suddenly would find himself surrounded by captains, majors, and colonels, all with books and bulging briefcases tucked under their arms. His saluting arm undoubtedly would be paralyzed for weeks.

For this is the home of the Army's top-flight school for officers, the Command and General Staff College, designed to train high-ranking officers as division commanders and for general staff duty. The curriculum is back-breaking and thorough, far tougher than that of any of the other service schools these men have attended, for the purpose of this college is to make from the most promising officers of today the military great of tomorrow.

The Army wants to show the public, and especially civilians of the Fifth Army area which includes thirteen mid-western States, how this is done. Clergy, businessmen, politicians, labor leaders, and newspapermen are being taken fifteen at a time on flying junkets to Ft. Leavenworth.

This Hoosier rector was one of the delegates of the recent Indiana expedition. During our three-day Army "cram session," we not only were presented with many facts about the Command and General Staff College itself and its historical background, but we also learned something of the great role the Episcopal Church is playing at this famous institution for the teaching of military strategy.

● *The Rev. LAMAN H. BRUNER, JR., rector of the Church of the Advent, Indianapolis, Ind., recently visited Ft. Leavenworth with the Indiana Civic Delegation.*

Citizens Inspect Ft. Leavenworth

AN IMPORTANT ROLE IN TRAINING OF MILITARY LEADERS

● By the Rev. LAMAN H. BRUNER, JR. ●

Traditionally, the chaplain at Ft. Leavenworth is an Episcopalian. He is, in addition, always an Army officer, unlike the chaplain at West Point, also traditionally of the Episcopal Church, who must be a civilian. Leaders of great spiritual depth have served there, men like Maj. Gen. Luther D. Miller, Army Chief of Chaplains during the past war.

Under their guidance, the Ft. Leavenworth post chapel has become in many ways the center of the Army "parish." With the possible exception of the West Point chapel, this small, grey stone church overlooking the Missouri River is dearer to the hearts of Army families than any other. This in itself is a direct tribute to the chaplains working among these people, who are, by the very

nature of their occupation, "displaced persons" within the life of the Church.

The present post chaplain is Lt. Col. Kenneth M. Sowers of the Diocese of Long Island. His parish problems are similar to those of civilian priests and equally rewarding. He has 557 children in his Church School; sixty-five teachers help him. Free will offerings now are being received to enlarge the nave of the chapel, which can accommodate only 350 worshippers at the present time.

Chaplain Sowers claims that Army people are particularly drawn to the spiritual leadership of the Episcopal Church. Recently he presented sixty-three for confirmation, and in a few months another class will be ready.

Ft. Leavenworth itself, established as an outpost to protect traders on

the Santa Fe and Oregon trails, first came into prominence as the nerve center for the great migration of Indian tribes from the southeastern part of the country to the newly-created reservations in the Territory of Kansas.

At a later date, 1878, the present post chapel was built right on the old wagon-wheel ruts of the Oregon Trail. The Sunday morning worshipper, viewing the brown Missouri only a few hundred yards away and the worn gully in the bank carved by the feet of patient oxen and stubborn mules, cannot help but remember the history of our nation and kneel in thanksgiving for the many blessings God has bestowed upon this land.

The communicants of the Church are deeply indebted to their chaplains who are, or who were in times past, members of the Armed Forces

Continued on page 25

Visitors to Fort Leavenworth include representatives of many interests. In this group is the Rev. Laman H. Bruner, Jr. (front row, left)





Acme Photo
WOUNDED American is carried to Korean port. There was no time to indoctrinate these men before they went into battle



Acme Photo
HUNDREDS of men, sent to St. Luke's Hospital, Tokyo, hear Chaplain Julian S. Ellenberg explain what United Nations is doing

HUNDREDS of badly wounded Americans lie in the rooms, wards, and corridors of the Army's general hospital in Tokyo (St. Luke's International Medical Center, see FORTH, September, 1948, page 14), trying to piece together the nightmarish jigsaw of their experiences and to accept the fact that they sacrificed themselves for a principle laid down by the United Nations.

Not many of them knew anything about the United Nations and its charter, which calls on member nations to fight against aggressors, and they probably cared even less.

The delegates in their sessions at a place called Lake Success were as remote as men on Mars.

Unexpectedly in Battle

But now they know the effect of decisions made, at least partially, by the United Nations.

It is an effect that takes shape in lost arms and legs, broken backs and bodies, shrapnel shattered heads and battle terror resulting in at least temporary insanity.

It has not been an easy job for these men to reconcile their grievous wounds with the urgency of the case.

● BOB CONSIDINE is a popular columnist. This article is reprinted with permission of the New York Journal-American and International News Service.

Chaplain Gives GIs the

SOLDIERS WOUNDED IN KOREA LEARN ABOUT

By BOB CONSIDINE

They had lived a pleasant and instructive life in Japan as occupation troops, for the main part, and it was a frightening shock on their systems to be found without warning in a battle against a ferociously determined and dedicated and well equipped army in an alien land.

Theirs was a sacrifice originally made without the balm of knowing that they had at least thrown a punch at a specific enemy.

There is no Hitler in this war; no Mussolini or Hirohito or Tojo.

And there was no time to indoctrinate them in the theory of fighting for principles expressed in a charter the vast majority of them never read.

Chaplain on Job

The man most responsible for halting what might easily be a widespread feeling among the wounded that they had suffered in a useless campaign is an Episcopal chaplain, Major Julian S. Ellenberg.

He was the first chaplain to hit the beach at Normandy in the other

war and now is in charge of the Tokyo hospital's spiritual and morale aspects.

The externally good-natured and cheering man has spent many hours of his all but sleepless days and nights explaining to gradually less bewildered and distraught men and boys that they took part in a critical page in history: *the first united stand of the nations against aggression.*

He is explaining the charter to them, and the lofty sentiments expressed therein.

He points out what they did was a boon not only to Koreans but to their own people and to the free peoples of the world.

He expands their concept of the war and does much to make them forget the horror through which they have passed, and to understand the almost abstract reason for fighting here and now so that they and their children may not have to fight eventually at home.



Signal Corps U. S. Army
CHURCH hospital in Tokyo, Japan, St. Luke's International Medical Center, is being used by Army. Here wounded men, through patient teaching, realize importance of Korean war

ow-Down

UNITED NATIONS

"The men have done remarkably well in this difficult rearrangement of their outlook on their injuries," Chaplain Ellenberg told me as we moved from one shocking ward to another.

"They are beginning to understand that greater things than their own troubles are concerned in this one. . . . That freedom and civilization were at stake even though they had no specific individual enemy to concentrate on and fight."

Unusual Wounds

Chaplain Ellenberg, an old hand at fighting despair among service men—he served with troops at Governor's Island, New York, between his wars—told me that he had never seen such wounds as have come out of the Korean war. Nor has this writer.

The wounds of Korea seem seldom to be rifle wounds. They are wounds that one must associate with tank fire and heavy mortar fire, at which the North Koreans are excellent.

"But their spirits are better than

I have ever encountered," the chaplain said as he walked from room to room, calling out men by their names and telling them how much better they looked this day.

"A lot of these boys were green as green can be, but the American stock is still strong. Many of them tell me they want to get well mainly because they want to get back to their buddies."

I asked him if he heard any references to the United Nations before his indoctrination processes.

"Very, very seldom," he said. "And when the men did speak of it they usually asked me where in the dickens the troops from the other nations were."

"But I have explained that it takes time to send troops half-way around the world, just as it has taken us time to build up strength there from neighboring Japan and from the United States."

"I think it impresses them when I point out that if we did not make a stand against those fellows in Korea we might as well pack up and go home and give up this whole part of the world to communism . . . and they simply would not stop here if we did."

THE Rev. Frank L. Titus has resigned as assistant secretary of the Overseas Department of the National Council to become rector of All Saints' Church, Syracuse, N. Y.

FIVE MINUTES TO TWELVE

By WILLIAM E. PURCELL
Illustrated by Arthur Wragg

FIVE MINUTES TO TWELVE pulls no punches. It is urgent, forthright—even frightening—in discerning the signs of the times. But like the early prophets, it points the way to save civilization and our souls. "The thing I like about FIVE MINUTES TO TWELVE is that it puts religion in the present tense,"—The Rev. Theodore P. Ferris, Trinity Church, Boston.

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Foreword by the
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WORK IN MODERN SOCIETY

By J. H. OLDHAM
(Published for the Study Department
World Council of Churches)

The present paper is the outcome of preliminary discussions in a small group which met in Switzerland under the auspices of the Ecumenical Institute in April, 1949, and was composed of those actively engaged in industry and by sociologists and theologians. In relating Christianity to the secular life, it has considered the nature of modern society, including modern attitudes and incentives to work, the Christian approach to the meaning of work, and the source of a Christian doctrine of work.

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Everything Including Best

Continued from page 15

of fuel and building lumber down those trails, and carry their sick out on stretchers. Yet their interests ranged from the Philippines to chocolate cake mix.

One afternoon the conference members had an opportunity to see the changing Havasupai horizon on an official occasion. The tribal council met—in the chapel. The doors were closed before the altar, and a long table was placed across the front for the council members, the government agent, and the visiting superintendent.

The Havasupais came and went, filling the chairs, sitting on the benches along the walls, and even sitting on the floor. There were never less than fifty present during the afternoon, and both men and women spoke from the open assembly.

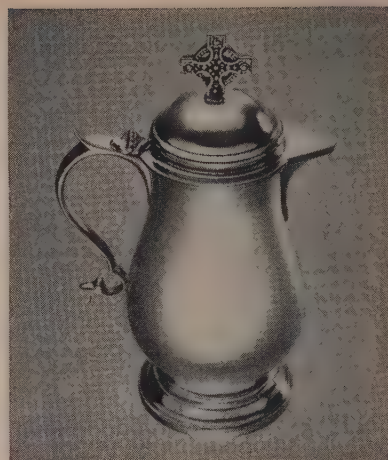
As the council discussed the newly organized packing corporation, designed to pack tourists and supplies into the canyon on horseback, legal terms flew back and forth which sorely tried the skill of the interpreter: corporation, which ultimately was described, with the aid of a Havasupai woman in the audience, as a "working together"; damage suits; liability insurance.

It was interesting to the students at the conference to know that the Episcopal Church had been invited into the canyon by the council itself, the only mission to be working there, and that its chapel was accepted by the tribe as a natural place for their important meetings.

After the Communion Service on Sunday morning, the group tied up their bed rolls and made an early start up the trail. Mr. Robinson and Canon Kelsey stayed behind to hold Morning Prayer for a congregation of forty Havasupais and overtook the others later on fast horses.

In the early morning, the line of riders strung out along the canyon floor, then up the corkscrew trail on the high cliffs. Arizonians who are not at all surprised by life on remote Indian reservations, where old customs still prevail and the ways of civilization hardly have touched, had visited the tribe always thought of as the most remote of all, and found

Continued on next page



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Continued from page 24

them concerned with cake mix and liability insurance.

"Why, they are just like us!" exclaimed one student as he looked back down the trail.

And to another rider came the memory of what Deaconess Marion Brown from the Good Shepherd Mission to the Navajos had said a year before about mission work: "We take them everything else in our civilization. Why shouldn't we take them the best we have?"

Twenty college students and their leaders had seen the Church taking the best to Supai. Missions never would seem remote to them again.

Inspect Ft. Leavenworth

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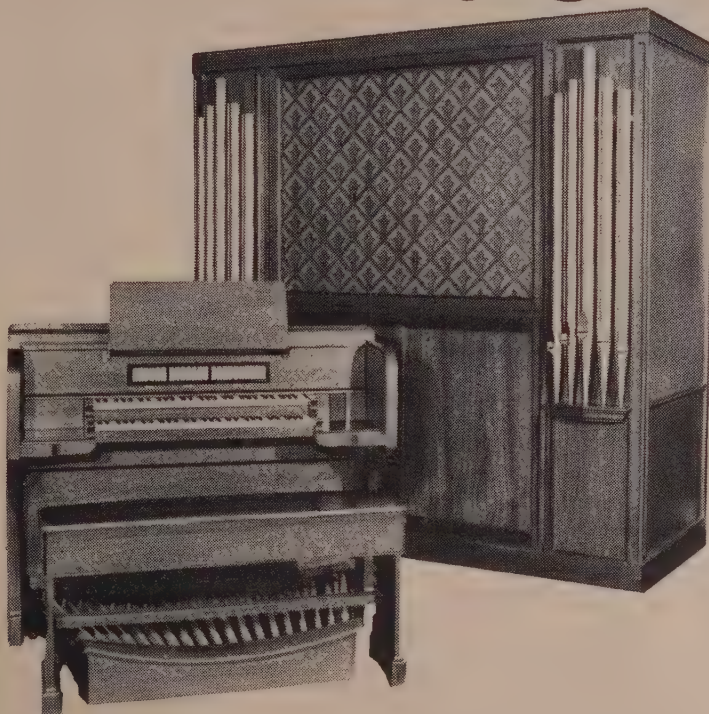
of this country. For this reason, it is interesting to note the development of the Office of Chaplain in the United States Army.

The Congressional Record for July 9, 1776, records: "The Honourable Continental Congress having been pleased to allow a chaplain to each regiment with the pay of thirty-three and one-third dollars per month, the colonels or commanding officers of each regiment are directed to procure chaplains accordingly, persons of good character and exemplary lives, and to see that all inferior officers and soldiers pay them a suitable respect.

"The blessing and protection of heaven are at all times necessary, but especially so in time of public distress and danger. General Washington hopes and trusts that every officer and man will endeavor so to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country."

From this simple beginning, the office of chaplain has grown into its present position of stature and leadership and vital importance to the welfare of our country. And the work done by the Episcopal Church at Ft. Leavenworth through the Army chaplain stationed there is but one example of a ministry carried out wherever members of the Armed Forces may be.

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He Reached the People

Continued from page 13

training in worship and character development are the goals. A mothers' committee with mothers from the Village helps to relate the school to the home.

Baby sitting! That was solved by employing a professional nurse and some volunteers to care for the infants in cribs and play pens in the parish house nursery. For those in the Village who wish to attend other churches, a plan of coöperative baby-sitting has been worked out.

The adult program soon began, placing its emphasis where the Village residents showed the most interest. It was called An Institute on Christianity in Modern Life, with four of the six sessions centering around Christian marriage, and the family and the Church. Speakers were provided by the diocesan speakers' bureau, and the attendance at the meetings, which were held in a basement clubroom under the shopping center, was exceptionally good.

Lack of facilities prevents a large program of adult recreation, but the Church of the Redeemer had been having square dances for several years, and it was not long before the

crowd was made even gayer by dozens of young couples from Hancock Village. These occasions were frequently preceded by small informal suppers, the first one given by Mr. and Mrs. Bowman in their Village apartment.

And then there is the Village life itself. A dramatic group was started in the early fall, and the Bowmans joined almost the second week they were in residence. The first play that the Hancock Village Players produced was *The Male Animal*. The playbill for this production was undoubtedly one of the few ever printed with "the Rev." in front of the name of the stage manager.

Here is a work which by many is considered "a temporary pastoral ministry," to use the words of the Massachusetts Council of Churches. But it has just begun. At no time can it be said, "the job has been done"; not with almost thirty new families moving into Hancock Village every month.

The goal of helping every family in the Village to feel a part of an existing Christian community is constantly renewed. And if the ministry of evangelism, it will not be temporary, but will last forever, no matter where the families may go when they leave Hancock Village.

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The Prayer of the Girls' Friendly Society

O LORD, our heavenly Father, we beseech thee to bless us and all who belong to the Girls' Friendly Society. Strengthen and protect us by thy fatherly love; and vouchsafe to us the guidance of thy Holy Spirit. Help us all to bear one another's burdens, and to live, not for ourselves, but for others, as members of one family in Christ. Cleanse us from our sins, make us holy by the indwelling of thy Holy Spirit, and bring us all at last to the joy of thy heavenly Kingdom; through Jesus Christ our Lord. *Amen.*

The GFS — That's Neat!

Continued from page 11

tices. But these are interpreted to them in lay terms without textbook jargon.

As a result, again and again the Girls' Friendly Society has pioneered in its program and methods. Occasionally a leader stops to recognize that she has been following something now called group dynamics for months and months, without so pedagogic a label.

The programs sent the leaders of the GFS are always based on activities and the interest of the girl. A recent booklet for teen-agers, *Girls Around the World*, for instance, was presented through dramatic interviews by an Inquiring Reporter with teen-age girls of six countries. The girls talked of the subjects upmost in all girls' thinking: clothes, boys, dating, sports, school. Interpreted through typical games, handicrafts, phrases in foreign languages, it made a unique program that fascinated the girls and effective-

ly led to a better international understanding.

The newest program for Juniors, *While I Grow Up*, is again leading the way. There have been many

Continued on page 28



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The GFS — That's Neat!

Continued from page 27

books and programs for adolescents on "accepting the role of being a woman." Here it is written for little girls at the age when they most easily will accept direction. Chapters on God Made You So, How You Grow, If You Wish You Were a Boy, as well as a series of activities based on learning the skills of being a woman are crammed with ideas for the volunteer and often untrained leader who will use them with the girls.

Other programs include *How Girls Grow*, interpreted through creative dramatics, *Ride Your Hobby High*, *Let's Adventure in Friendliness* in home, parish, and community, *Fighters for Freedom*, six characters from the Bible introduced through activity programs.

From November 5 through 11 of this year, hundreds of GFS branches in all parts of the United States will celebrate GFS Week. At this time they may come to the church for their Corporate Communion, or have a Hallowe'en party for a membership drive or just for fun, hold a

food sale or bazaar or make an appeal to friends of girls to help them raise their fair share of the national budget.

There are no national dues in the GFS, but even an eight-year-old knows that it takes money for vital items such as cokes and comics and GFS. They know, too, that their asked-for fair share of two dollars a member does not cover the actual cost, and so they sell GFS Christmas cards, give a play, or use many original devices to interest their friends in the GFS.

They know that this is fun. The GFS hopes that through their activities many other parishes will realize what their girls as well as their church are missing in not having a branch of the GFS. The Girls' Friendly Society has an old and honored history in the Church, but the girls themselves are the best proof that while they are having fun, they are growing into all-round, understanding girls, who will later carry on in Church and community. Small Patsy, the freckled faced worship chairman, expresses it for them all, "The GFS—that's neat!"

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Chief's Son in America

Continued from page 19

four thousand miles distant. So the young man approached his father, now ill and feeble, and pleaded for additional funds to permit him to come to the United States. The elder Jalla agreed that there was no price too great to pay for such an opportunity. And he turned over to his son his entire life savings, three hundred dollars.

Last summer, Augustine entered Southern University, Baton Rouge, La., as a freshman. But far from the people he had known, a stranger in an unfamiliar land, he was besieged by doubts and perplexities. He wanted to change to another school and did not know how to go about it. Where and to whom could he turn for help?

A timely letter arrived as a signpost. It was from the Rev. Ralph T. Milligan, who recently had returned to St. John's Parish, Bridgeport, after two years' service with the Holy Cross Mission in Liberia. This priest had known Augustine's father well, had taught his brothers, and had watched the young Liberian's progress with deep interest. The letter contained an invitation to visit in Bridgeport during the summer vacation.

This, Augustine replied, was not possible because of the time element, but there were other things. He wrote at length about his many problems and asked the priest's advice.

Augustine's letter precipitated immediate action. Mr. Milligan conferred with members of his vestry, other parishioners, and officials of the University of Bridgeport. All necessary arrangements were made. In May, Augustine received word that he could transfer from Southern University and enter the University of Bridgeport in September as a sophomore.

Much has happened to Augustine Jalla since that Sunday in June when he stood in the vestibule of St. John's Church and met his fellow parishioners for the first time. Today he lives on the university campus, in the very heart of the democratic society he wishes to study. Each day is a new page in the book of experience he will take back to his people.

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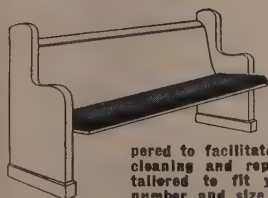
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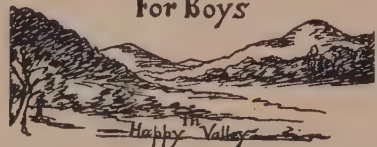
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Continued from page 9

sage to the World, the Evangelization of Man in Modern Mass Society, and Christian Action in Society.

Membership in the World Council now stands at 160 Churches in forty-four countries, the committee having accepted application for membership from the Methodist Church in Ceylon, the Synod of the Evangelical Church in North Iran, the Church of Central Java, and the Federation of Synods of Lutheran Churches in Brazil.

Jesus Christ as Lord is the only hope of both the Church and the World, is the theme adopted for the Second Assembly to be held in Evanston, Ill., in 1953, and approval was given for a third World Conference on Faith and Order to be held in Lund, Sweden, in the summer of 1952.

Bishop Bell is by no means sole heir to the tradition of Anglican leadership the ecumenical movement enjoyed in the person of Charles Henry Brent. Prominent in the drafting of the document on the status of the World Council was the Rt. Rev. Angus Dun, Bishop of Washington; and on the Korean statement was Charles P. Taft of Ohio, both representing the Episcopal Church on the Central Committee.

Other Anglicans in this committee of ninety, with an attendance of forty-five members and fourteen substitutes, are Bishop Watkins of Malmesbury, England, Bishop Y. Y. Tsu of China, Bishop G. F. Allen of Egypt, Canon R. A. Hiltz of Canada, Professor W. E. Kan of Japan, F. W. Gilpin and Kenneth G. Grubb of England, the Rt. Rev. Stephen C. Neill and the Rev. Oliver S. Tomkins of the World Council staff, and the Rev. Floyd W. Tomkins, American Secretary for Faith and Order. Abdulmasih of the Church of England in Iran was one of the youth delegates, and the Rev. R. D. Say was fraternal delegate from the British Council of Churches.

The two Anglican presidents were unable to be present. Dr. T. C. Chao could not leave communist-dominated China, and the Archbishop of Canterbury was represented by the

Continued on next page

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Continued from page 30

Rt. Rev. Geoffrey F. Allen of Egypt.

Of the six co-presidents of the World Council, three were in attendance, Bishop G. Bromley Oxnam of the Methodist Church in the United States, Dr. Marc Boegner of Paris, and Metropolitan Germanos of the Greek Orthodox Church. The committee received with regret the resignation of Dr. Erling Eidem, the former Primate of Sweden, and chose in his place the great hero of the occupation of Norway, Bishop Eivind Berggrav of Oslo.

Churchmen...continued

have done otherwise would have delayed the trial interminably.

Outside of law circles, few people knew of Judge Medina before January, 1949. By October of that same year, when the communist leaders were convicted of conspiring to overthrow the United States government, his name was a household word.

Harold Raymond Medina was born in Brooklyn, where he attended public school, graduating second in his class. From there he went to Holbrook Military Academy, Ossining, N. Y.; again he led his classes. He was confirmed while he was attending this prep school.

In the fall of 1905, when he was seventeen years old, Harold Medina entered Princeton. He managed to grow a mustache (the only man in his class to do so) and to graduate *summa cum laude* with highest honors in French and a Phi Beta Kappa key.

While an undergraduate, he spent his Sunday afternoons touring the countryside around Princeton in a horse and buggy, conducting services in the rural, non-denominational chapels which dotted the back farm-lands. At each one he would offer an impromptu prayer and then read a chapter from the book of sermons he carried with him.

He next entered Columbia Law School, pursuing an early ambition to become a lawyer. At the end of his second year he passed his bar examination, winning the Ordroneaux Prize for the best scholastic record in his class. He then married

Continued on page 32

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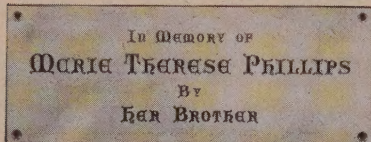
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Churchmen...continued

Ethel Hillyer, to whom he had been engaged since the summer before he went to Princeton.

He immediately secured a job as a law clerk at eight dollars a week. This salary he supplemented by teaching law at Columbia; he also began his now famous cram courses to prepare students for bar examinations.

In 1918, Harold Medina formed a law firm of his own; his specialty was arguing appeals. His first criminal case was in 1931 when he defended young Herbert Singer of the Bank of United States, finally winning Singer's freedom on an appeal. This victory marked a turning point in Medina's career. He continued to argue appeals, but devoted the bulk of his time to criminal and civil jury trials. During the next fourteen years he did not lose a single case.

The culmination of his highly successful career came in 1947 when he cheerfully gave up his hundred thousand dollar-a-year practice to accept President Truman's appointment as a Federal district judge. By that time he was known and respected as one of the nation's most brilliant and skillful lawyers. He had amassed a comfortable fortune, had homes in Manhattan and at Westhampton, N. Y., and was able to indulge in his hobbies of sailing, golf, billiards, music, and the study of Latin. His two sons, Harold, Jr., and Standish, both graduates of Princeton and Columbia Law School, are successful lawyers in their own right.

For many years, Judge Medina was a vestryman at St. Luke's Church, New York City. For the past fifteen years he and Mrs. Medina have worshipped at St. James' Church, New York, and St. Mark's Church, Westhampton.

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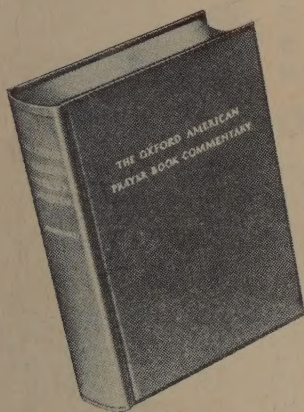
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